Christ — The Hope of Glory.

W. Childs Robinson

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"CHRIST — THE HOPE OF GLORY"

Dr. Wm. Childs Robinson

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Lecture I: CHRIST JESUS — OUR HOPE. 2/2/41

I Tim. 1:1.

I. The Place of Hope in the Christian Picture.

A. An Anchor of the Soul. Our hope is born of the Resurrection of Christ and feeds on the promises of God. The Christian's armor: the breastplate of faith and love, and for a helmet the hope of salvation. Hope lifts the eyes of the soul to the throne of God.

Hope hath her achievements in every sphere of human endeavor, as one of the potent forces in the life of man. Hope in the history of the South, as depicted by Henry W. Grady.

B. The Pillars that Support the Christian Edifice. The Church an audacious trestle supported by two pillars: Golgotha and the Return. The first and the second comings of Christ, the two pivots of the Christian faith, the two wings of life, and the two tides of the soul. The testimony of the Word.

II. The Eclipse of Christian Hope. Henry Adams' lament.
Temporal Interests, the testimony of Dr. Edw. Mack.
Mysticism, a knowing here and now, a present salvation, no future.
Philosophy, the idealism of Plato; the "eternal" values of life.
Secular Chiliasm. Gerlich. Communism as the Doctrine of the Millenium. Feuerbach and Hu-Shih immortality only of results.
"Liberal" treatment of eschatology as myth or poetry.
Messianisms, which do not have Jesus Christ as their center, turn the Kingdom of God into the Kingdom of man.

III. The Rising Tide of Christian Hope.
Difficulties in Eschatology. Danger of going to seed on prophecy. "The End is coming" and without this burning expectation the true thought of God cannot live (Heim).
Eschatology and International Christian Theology.
Eschatology and N. T. Criticism. Four steps.
Eschatology in the History of Dogma. Orr's thesis.
Eschatology and the State.
Eschatology and the Church. Preaching. Teaching. Eschatological nature of the Church. Art.

IV. The Foundation of our Hope — Christ Jesus.
Christ is the hope of glory and other foundation can no man lay! Begin with Christ, not with natural theology. Stand intellectually where God has graciously placed us; in the Christian faith.
The light of the knowledge of the glory of God shines for us in the face of Jesus Christ. Error of surrendering Christianity to the canons of general, fallen reason. The revelation of God in nature is not understood; hence God is and must be His own revealer. Calvin's doctrine. Bavinch. Thornwell. Smyth. Barth. S. Robinson. S. J. Cartledge. P. Althaus.
Blindness, engendered by sin and the curse it has merited, requires us to look to Christ if we would have good hope.
Fellowship in Everlasting Life. God makes Himself our God.
The Incarnation and Eschatology. "The Incarnation gave men the assurance that their eschatological expectations were substantially true." (Piper.
Spes Mea Crux Christi. The curse removed.
The Power of His Resurrection. Life not death the last word.
The Blessed Hope.

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Lecture II: CHRIST--OUR INVISIBLE KING 2/3/41

Psalm CX:2.

"Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the Throne."

I. The Kingdom of God. The King implies the Kingdom.
The Meaning of the Kingdom. Meaning for Jesus' Hearers.
The eschatological Kingdom. The Kingdom in Christ.
The Gospel of the Kingdom. "God's Seed, not Man's Deed."
The Kingdom Present. Two stages of the Kingdom.
Dispensationalism.

II. The King's Ascension to His Invisible Throne. Jesus born as King of the Jews and crucified as King of the Jews. Gabriel promised Him the Throne of David and Peter interpreted His ascension as this enthronement.
The N. T. interpretation of Psalm 110. Christ received into Glory. Christ rewarded. Christ, our Righteousness. His Father, our Father. His hidden Enthronement.

"Sounds as if some fair city were one voice,
Around a King returning from his wars."

III. The Binding and Loosing of Satan. "Satan is the God of this aeon"; yet "God worketh all things; He worketh even in Satan." Satan now deprived of rights over men, but not of power. In the fullness of time Christ came. "The problem of guilt is the key to the problem of power." Christ's victory over Satan in the things of God. Satan cast out of heaven. Satan bound so that he can deceive the nations no more "for a thousand years." The victory of the martyrs of Jesus. Satan loosed again at the end of this age, "for a little time."

IV. Christ's Mediatorial Work. Christ is not at our disposal, we are at His. We are not indispensable to Him. He is indispensable to us. He may take the Kingdom from us, as He did from the Jews. The highest honor that can come to us is for Him to enroll us in His army.

A. A Priest upon His Throne. The period of intercession is the period of absence from us. Only by being in Him do we abide in fellowship with God.

B. The exalted Christ as Prophet. He wields the instrument of His own forging, the Word of God, accompanied by the Spirit. Hope a needed part of the message for these dark days.

C. The Throne of Grace. Christ's saving throne.

"Fulfilled is now what David told
In true prophetic song of old;
How God the heathen's King should be,
For God is reigning from the Tree."

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Lecture III -- LORD BOTH OF THE DEAD AND OF THE LIVING -- 2/4/41.
Rom. xiv. 9.

"The hope of eternal life is the very mainspring of religion." A. E. Taylor.

I. Facing Death. "Death is the Divine command - STOP! - and we cannot disobey it." "Death is the king of terrors and the terror of kings."
The way in which a group or nation faces death molds history: contrast the German Myth of the Twentieth Century and the Sacred hush over the Scottish National War Memorial. Macartney's call to preach the life everlasting.
Invictus . as written by William Henley
. as adapted by D. R. Davies for England's travail
. as answered by Dorothea Day in My Captain.
The Stirrup Cup Hon. John Hay's attitude toward death.
Gen. E. P. Alexander's tranquil heart.
Dr. J. P. Smith's FRIEND.
"The last low murmurs of our dead are burdened with His name."
The Word which brings Christ to the soul. Dods' testimony.

II. From Death to the Resurrection.
"Blessed that flock safe penned in Paradise;
Blessed this flock which tramps in weary ways;
All form one flock, God's flock."

A. The Role of the Intermediate Sate in Christian Thought.
Emphasis in the Rule of Faith on the Resurrection. Emphasis shifted to intermediate state, to purgatory, similar Kantian shift in Protestantism. In reaction, theologians of crisis. Stange, Dunkmann and Brunner reject immortality of soul. Althaus insists on emphasis returning to the Resurrection. Biblical theologians have little to say on intermediate state and place stress on Resurrection: S. Robinson. G. Vos, J. A. Cameron, Warfield. (Difference between "theologians of the Word" and "Biblical theologians"; their agreement as to the true emphasis. Testing our Christian convictions by our Easter sermons.

B. The Reality of the Intermediate State.
Fellowship in Life Eternal - Alive in the Spirit-Dives and Lazarus - The Dying Thief - Departing to be with Christ - The Souls under the Altar-Uranochiliasm.

C. The Nature of the Intermediate State.
The figure of sleeping a description of what happens to the person in terms of the body. A state of consciousness. Memory. Love. Worship. Recognition. Ministry of angels. Body to symbolize sleep, hence burial a testimony to our faith in an awakening. Cremation destroys this imagery.

Purgatory. Roman Catholic moralism vs. Protestant theology of grace. Not man's moral reason, but God's mighty acts of grace deliver us from the thralldom of sin and death. Moral evolutionism can never lead beyond the limits of sin's enslavement. "The knowledge of original sin is the end of moralism"(Althaus). Purgatory contradictory to the sufficiency of Christ's one sacrifice and satisfaction for sins.

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Lecture IV - CHRIST'S RESURRECTION AND OURS. 2/5/41.

"He that raised up the Lord Jesus, shall raise us up also with Jesus!"
II Cor. iv.14.

The disciples knew that in a little space for quite a short while they had looked into the reality, which included in itself the fate of the whole world to come, the future world of nature and man.
K. Heim.

I. The Resurrection in the Primitive Preaching. Nothing is more characteristic of the primitive preaching than its emphasis on the Resurrection of Christ; and second only to this emphasis is the connection of His with the believers' Resurrection.
Paul's major epistles, imprisonment epistles, evangelistic appeal.
The primitive preaching prior to Paul. Our Lord's own teaching.
"The fact of the Resurrection assumed vast importance in the estimation of the founders of the Christian Church."
--J. K. Cameron.

II. The Resurrection in the Divine Revelation.
~~The Resurrection a revealed doctrine - a fact~~ that unassisted reason could not have discovered. To ennable faith to surmount so great an obstacle Scripture supplies two assistances; the omnipotence of God and the similitude of Christ (Calvin). We can show the credibility of the Resurrection by integrating it into the warp and woof of Biblical structure, into every part and parcel of revealed truth.
The Resurrection and the age to Come.
The Resurrection and the Incarnation.
The Resurrection and Justification.
The Resurrection and the Spirit.
The Resurrection and Christian Theism.

III. The Resurrection in Nature and Attestation. We have no a priori view of the Resurrection to set forth. Bad apologetics to discredit some of the evidence to make the doctrine less objectionable; bad theology to veto elements in God's Revelation unacceptable to human reason.
A. The objective nature of the resurrection. Jesus appeared only to elect, but these were not believers in His Resurrection. By the force of circumstances external to themselves these driven from unbelief to faith. Paul, James, Thomas.
Confirmation of the emptied tomb. Jesus's teachings after the Resurrection; the Great Commission.
B. The corporeal nature of the Resurrection. Christ rose with a body that was tangible, visible, having flesh and bones. He ate and drank with them after the Resurrection. Paul an advocate of the Hebrew doctrine of the Resurrection, not of the Platonic doctrine of mere survival of the rational soul.
"Bodily the resurrection certainly is"(Vos). Spiritual body distinguished from a natural or psychical, not from a physical. Spiritual not a ghost body, but a body dominated by the Holy Spirit. The regenerate, Spiritual man is not a ghost. (I Cor. ii. 14-15). Paul thinks of the Risen Christ as existing "in the body of His glory"(Phil. iii.21). God is not to capitulate to Satan even in the things of the body. A.E.Taylor. P. Althous.
C. The glorified body - a change as mighty as the Resurrection. Raised in Glory. Raised in Incorruption. Raised in Power. Raised a Spiritual body.

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Lecture V. THE PAROUSIA OF THE SON OF MAN. 2/6/41.
Mk. xiv.62; Acts 1.11; Tit. ii.13; Rev.xxii.20.

"Christ Himself, the Apostles and the Early Church, all speak with one voice: that the Christ who was crucified will come again to judge the world." D. R. Davies, The Two Humanitites.

The course of NT criticism is traced most clearly in the question concerning the Parousia. In the first period of this century this hope was studied as ancient history; in the second as super-history; in the third as end-history.

I. A Look Backward in the History of Thought. A development out of school of the history of religions. Weiss. Wrede. Schweitzer. The documents represent Jesus as teaching His Parousia. Jesus described Himself as the Danielic Son-of-Man. The Parousia expectation in the early Church, in the Creeds. This is an article of the Christian faith, a genuine piece of the Christian revelation that is integral to the whole.

II. A Look Upward in Realized Eschatology. The collaps of the"myth of inevitable unchecked progress" and the apocalyptic character of history itself drove men to terms with eschatology. However, Barth and Brunner accepted Kant and Plato as pace-makers for the Gospel. The dialectic theology changed the primitive cosmological eschatology into a theory of knowledge. Eternity and time.

The Biblical teaching of the upward look. Coram Deo. "The last times" or "the last days". The day of salvation. The impact of the whole revelation of God in Christ. Not secular determinism apart from Christ. Calvin. Thornwell. Barth. W. E. Smith. The Creed. Christ present in all the efficacy of His past, present and future work. Present in His word so that "the departure of the Lord signifies the removal of the Word"(Calvin). Actualizing eschatology.

III. A Look Forward in Time. The progressive realization of the eschatological hope as events that will occur. We interpret history by means of revelation, not revelation by means of history. Refuse the subordination of the "Things concerning Jesus" to general truths enunciated by man's fallen reason. The meaning of history in Christ. The Parousia an Event ending the present and inaugurating the age to come. Etymology of the Word. Deissman, Robertson. The victorious King giving the command to the hosts of heaven for the last onslaught, at His final triumph over sin, death and Satan.

IV. The Precursors of His Parousia. Wars. Earthquakes. False Christs. The Gospel of the Kingdom to all Nations. The Conversion of Israel. Anti-Christ. Althaus' present application. The Man of lawlessness. The Great Tribulation. The Rapture and the Resurrection.

"Hear Thou the whole creation's groan,
The burdened creature's plaintive moan,
The cry of deserts wild and lone;
See signals of distress unfurled,
By states on stormy billows hurled,
Thou pole-star of a shipwrecked world-
Lord Jesus, quickly come." ---J. L. Girardeau.

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Lecture VI. - THE JUDGMENT-SEAT OF CHRIST. 2/7/41.
II Cor. v.10.

"I seem always to be hearing these words:
Awake ye dead and come to judgment." - Justin Martyr.

I. The Revelation of the Righteous Judgment of God. Rom. ii.5.
The judgment a doctrine of Paul, of the OT, of the Gospels. "The wrath of God"(Heim). Dabney's definition of the justice of God. Dies Irae. Confirmation of the doctrine of the judgment in:
(a) The Biblical plan of salvation. Not unconditional pardon, but expiation. The Gospel is the memorial to all generations of those principles of rectitude which spring from God's essence and regulate all the decisions of His will (Thornwell). "God can do all His Holy will."
(b) The dictates of conscience and the consent of the people confirm the Scriptural teaching of the justice of God. Luther aroused by a vision of Christ coming to judgment. Kierkegaard's protest against exchanging a task for action into a question for thought. Holmstrom's objection to softening the seriousness of decision.
(c) The testimony of history. To a limited extent, the history of the world is the judgment of the world. If judgment begin at the house of God what will the end be of those that obey not the Gospel.

II. The Manifestation of the Seriousness of Life. Judgment enhances the importance of every thought, word and deed, and calls us to walk in the narrow way. Our ministerial duty. Wosley. Dabney. A call to build worthily on the heritage God hath given us.
All, Christians as well as unbelievers, shall appear before the judgment. So Luther, Paul, Köberle, Pieters. Distinction between justification and the final judgment. Former soteriological, latter theological: to justify God. Former secret, latter public. Former solely by faith, latter works testify reality of faith. Believers as well as unbelievers and hypocrites to appear before the judgment seat; the difference is that one shall go thence to glory, the other to Hell.
One generation to meet another in the judgment. Sodom and Gomorrah, Abraham, Noah, Nineveh with Jesus' generation. Paul's converts to meet their persecutors. So the Puritans their detractors, Luther to Confront Hitler, Bertrand Russell to face Jonathan Edwards.

III. The Vindication of Christ. God judges through Christ. Christ the Judge in the Sermon on the Mount and eschatological discourses.
A. Christ's session on the Judgment Throne the proper reward of His humiliation. The One who was shamed to be glorified.
B. Fitting that Christ execute judgment because He is the Son-of-Man. No foreigner to the human race, but a man who knows the measure of the case will be the Judge. God will justify the faith He exercised in His human life. Doom for those who reject; comfort for those who accept Him.
C. In the final judgment Christ completes the saving work committed to Him. Redemption fully applied. Church perfected. Creation freed from subjection.

Have I bound myself to Christ with the cords of love and faith and hope? Have I expressed the affiance of my heart in ways that recognize His Lordship? Confession, baptism, incorporation into His Body. "The churches of God which in Judaea are in Christ Jesus". (I Thess. ii.14).

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Lecture VII. - THE THRONE OF HIS GLORY. 2/8/41.
Matt. xxv. 31, 34.

"It is ours to wait patiently for God's establishment of His Kingdom in His own appointed time." Institutes III.xxv.3.

I. Regnum Inmobile. Hebrews xii.28.
The City of God. The crumbling of human dreams and the crashing of man's civilization. The people of God are prisoners of hope. The Bible a realistic book, but it opens and it closes with a perfect fellowship. The preaching of the Christ of Scripture hangs the halo of hope over the black-out of human night.
The three tenses of the Kingdom, Christ, the firstfruits. Christ is indispensable to us, we are not indispensable to Him. The Kingdom was taken from Judaism, the latter fell, not the kingdom. Regnum paratum est regnum inmobile.

II. Regnum Gloriae. Matt. xix. 28.
Glory the distinctive attribute of the God of the OT. Christ the outshining of the glory of God. This shall be manifested. The nature of this glory: the glory of His grace. The glories of the Kingdom that begin in grace issue in every spiritual virtue and in every physical beauty. The fruits of the Spirit. The joy and blessedness of the New Jerusalem.
The manifested beauty, light and splendor of the New Jerusalem. The imagery of Patmos, of a wedding, of a triumphal procession. Isaiah lx.30: lxv. 17-19. Revelation xxi. Zech. xiv.7.

III. Regnum Caeleste. I Tim. iv. 18. Heaven the place of God. Heaven the society of blessed lives of perfect obedience. The OT prophecies of a reign of righteousness, peace and plenty. The work of the Spirit in Messiah, His people, in the order of heaven. Distinction and opposition between earth and heaven due to sin. The lineaments of the new drawn in the crooked lines of this life in the Sermon on the Mount (Thurneysen). The new aeon came in Christ; the pledge that this contradiction shall cease. The heavenly order to be the order of earth as well. This presupposed in creation, reconciliation and consummation. "In the Resurrection of the Lord, God has spoken a 'Ja' to the whole of nature"(Kunneth). The new earth something already existing appearing in a new aspect, discovered (Richardson).

IV. Regnum Aeternum. II Peter i. 11.
Biblical testimony to an eternal Kingdom.
Eternal Kingdom in distinction from Chiliasm.
(a) In distinction from Postmillenarianism.
(b) In distinction from Pre-millenarianism. The judgment of all nations of all generations. No Chiliasm in Jesus' teaching. Cosmic change at the Parousia, Second Peter. David a throne without major interruptions. Chiliasm a glorified Church in a fallen world. Exegesis of Revelation twenty. The Kingdom of Glory rather in the twenty-first chapter. Immediacy of the blessed hope not tied to Chiliasm. Jesus. Thessalonians. The Reformers. Live in expectation of the Coming of Christ without tying this hope to a questionable interpretation of a symbol in a figurative book.

"He that testifieth these things saith, Yea: I come quickly. Amen: come Lord Jesus."